The humble

ADVICE

OF THE

ASSEMBLY

OF

DIVINES

Now by Authority of Parliament
ſitting at WESTMINSTER,
CONCERNING

A ſhorter Catechiſm,

With the Proofs thereof out of the Scriptures,
Preſented by them lately to both Houſes of
PARLIAMENT.

A certain number of Copies are Ordered to be Printed onely for the uſe of the Members of both Houſes and of the Aſſembly of Divines, to the end that they may adviſe thereupon.

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ADVICE

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BALLS

To the Right Honorable the

Lords and Commons

Assembled in

PARLIAMENT:

The humble Advice of the Assembly of DIVINES sitting at *Westminster*, Concerning *A shorter Catechism, with the Proofs thereof out of the Scriptures.*

QUESTION.

WHat is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. Rom. 11. 36.
b Psa. 73. 24, to the end.

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule to direct us how we may glorifie and enjoy him *d*.

c 2 Tim. 3. 16. Eph. 2. 20.
d 1 Ioh. 1. 3, 4.

Q. *What do the Scriptures principally teach?*

A. The

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A. The Scriptures principally teach, What man is to believe concerning God, and what duty God requires of man *e*.

e 2 Tim. 1.13. and 3.16.

Q. What is God?

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holiness *n*, justice, goodness, and truth *o*.

f Ioh. 4. 24. g Iob 11.7,8,9. h Psal. 90.2. i Iam. 1.17. k Exod. 3.14. l Psal. 147.5. m Rev. 4.8. n Rev. 15.4. o Exod. 34.6,7.

Q. Are there more Gods then one?

A. There is but one only, the living and true God *p*.

Q. How many Persons are there in the God-head?

A. There are three Persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equal in power & glory *q*.

p Deut. 6.4. Jer. 10.10. q 1 Ioh. 5 7. Matth. 28,19.

Q. What are the Decrees of God?

A. The Decrees of God are, his eternal purpose according to the counsel of his Will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass *r*.

r Eph. 1.4,11. Rom 9.22,23.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation and Providence.

Q. What is the Work of Creation?

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six days, and all very good *s*.

s Gen. 1. Chap. Heb. 11.3.

Q. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures *t*.

t Gen. 1. 26, 27,28. Col. 3.10. Eph. 4. 24. u Psal. 145.17. w Psa. 104.24. Isa. 28.29. x Heb. 1.3. y Psal. 103.19. Mat. 10. 29, 30,31.

Q. What are Gods Works of Providence?

A. Gods works of Providence are his most holy *u*, wise *w*, and powerful preserving *x*, and governing all his creatures, and all their actions *y*.

Q. What

Q. *What ſpecial act of Providence did God exerciſe toward Man in the eſtate wherein he was created?*

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect Obedience: forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death *z*. *z* Gal. 3.12. Gen. 2.17.

Q. *Did our firſt Parents continue in the eſtate wherein they were created?*

A. Our firſt Parents, being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God *a*. *a* Gen. 3.6,7, 8, 13. Eccleſ. 7.29.

Q. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of the Law of God *b*. *b* 1 Ioh. 3.4.

Q. *What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?*

A. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit *c*. *c* Gen. 3.6,12

Q. *Did all mankinde fall in Adams firſt tranſgreſſion?*

A. The Covenant being made with Adam, not only for himſelf, but for his poſterity, all mankinde deſcending from him by ordinary generation ſinned in him, and fell with him in his firſt tranſgreſſion *d*. *d* Gen. 2.16, 17. Rom. 5.12. 1 Cor. 15.21, 22.

Q. *Into what eſtate did the fall bring mankinde?*

A. The fall brought mankinde into an eſtate of ſin and miſery *e*. *e* Rom. 5.12.

Q. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?*

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of Adams firſt ſin, the want of Original righteouſneſs, and the corruption of his whole nature,

nature, which is commonly called Original sin, together with all actual transgressions which proceed from it *f*.

f Rom. 5. 12, 19 Ró. 5. 10, 20. Eph. 2. 1, 2, 3. Iam. 1. 14, 15. Mat. 15. 19.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankinde by their fall lost communion with God *g*, are under his wrath and curse *h*, and so, made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i*.

g Gen. 3. 8, 10, 24. *h* Eph. 2. 2, 3. Gal. 3. 10. *i* Lam. 3. 39. Rom. 6. 29. Mat. 25. 41, 46.

Q. *Did God leave all mankinde to perish in the estate of sin and misery?*

A. God, having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a Covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

k Eph. 1. 4. *l* Rom. 3. 20, 21, 22. Gal. 3. 21, 22.

Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect, is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, and so, was and continueth to be God and man, in two distinct Natures, and one Person, for ever *o*.

m 1 Tim. 2. 5, 6 *n* John 1. 14. Gal. 4. 4. *o* Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24, 25.

Q. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her *r*, yet without sin *s*.

p Heb. 2. 14, 16 and 10. 5. *q* Mat. 26. 38. *r* Luke 1. 27, 31, 35, 42. Gal. 4. 4. *s* Heb. 4. 15. and 7. 26.

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation *t*.

t Act. 3. 21, 22. Heb. 12. 25. with 2 Cor. 13. 3. Heb. 5. 5, 6, 7. and 7. 25. Psal. 2. 6. Isa. 9 6, 7. Mat. 21. 5. Psal. 2. 8, 9, 10, 11.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing

vealing to us, by his Word and Spirit, the will of God for our Salvation *u*.

u John 1.18. 1 Pet.1.10,11,12. John 14. 15. and 20.31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*: and in making continual intercession for us *y*.

w Heb 9.14, 28. *x* Heb. 2.17. *y* Heb.7.24,25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a* and defending us *b*, and in restraining and conquering all his and our enemies *c*.

z Acts 15.14, 15,16. *a* Isa.33.22. *b* Isa. 32.1,2. *c* 1 Cor.15.25. Psal.110. throughout.

Q. *Wherein did Christs Humiliation consist?*

A. Christs Humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the cross *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luke 2.7. *e* Gal.4 4. *f* Heb. 12.2,3. Isa.53.2,3. *g* Luke 22.44. Mat.27.46. *h* Phil.2.8. *i* 1 Cor.15.3. *k* Acts 2.24, 25,26,27,31.

Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 Cor.15.4. *m* Mark 16.19. *n* Eph.1.20. *o* Acts 1.11. and 17.31.

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectual Application of it to us *p* by his holy Spirit *q*.

p John 1.11,12. *q* Tit.3.5,6.

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our Effectual Calling *s*.

r Eph.1.13,14. Ioh.6.37,39. Eph 2 8. *s* Eph.3.17. 1 Cor.1.9.

Q. *What is Effectual Calling?*

t 2 Tim. 1.9. 2 Thes. 2.13,14 u Acts 2.37. w Acts 26.18. x Ezek 36.26, 27. y Ioh 6.44,45. Phil. 2.13.

A. Effectual Calling is the work of Gods Spirit *t*, whereby, convincing us of our sin and misery *u*, inlightening our mindes in the knowledge of Christ *w*, and renewing our wills *x*, he doth perswade and inable us to imbrace Jesus Christ freely offered to us in the Gospel *y*.

Q. *What benefits do they that are Effectually Called, partake of in this life?*

z Rom. 8. 30. a Eph. 1. 5. b 1 Cor. 1. 26, 30.

A. They that are Effectually Called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

Q. *What is Justification?*

c Ro. 3. 24, 25. and 4. 6, 7, 8. d 2 Cor. 5. 19, 21 e Rom. 5. 17, 18, 19. f Gal. 2. 16. Phil. 3. 9.

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, onely for the righteousnes of Christ imputed to us *e*, and received by Faith alone *f*.

Q. *What is Adoption?*

g 1 Ioh. 3. 1. h Iohn 1. 12. Rom. 8. 17.

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

Q. *What is Sanctification?*

i 2 Thess. 2. 13. k Eph. 4. 23, 24 l Rom. 6 4, 6.

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are inabled more and more to dye unto sin and live unto righteousnes *l*.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

m Rom. 5. 1, 2, 5.

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods love, peace of Conscience *m*, joy

in

:- the Holy Ghoſt *n*, increaſe of grace *o*, and perſeverance therein to the end *p*.

n Rom. 14. 17.
o Prov. 4. 18.
p 1 Ioh. 5. 13.

Q. *What benefits do Believers receive from Chriſt at death?*

A. The ſouls of Believers are at their death made perfect in holineſs *q*, and do immediately paſs into glory *r*: and their bodies, being ſtill united to Chriſt *s*, do reſt in their graves *t* till the Reſurrection *u*.

q Heb. 12. 23.
r 2 Cor. 5. 1, 6, 8 Phil. 1. 23. Luke 23. 43.
s 1 Theſſ. 4. 14.
t Iſa. 57. 2.
u Iob 19. 26, 27

Q. *What benefits do Believers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection, Believers being raiſed up in glory *w*, ſhall be openly acknowledged and acquitted in the day of Judgement *x*, and made perfectly bleſſed in full injoying of God *y* to all eternity *z*.

w 1 Cor. 15. 43
x Mat. 25. 23. Mat. 10. 32.
y 1 Iohn 3. 2. 1 Cor. 13. 12.
z 1 Theſſ. 4. 17, 18.

Q. *What is the Duty which God requireth of man?*

A. The Duty which God requireth of man, is Obedience to his revealed will *a*.

a Micah 6. 8. 1 Sam. 15. 22.

Q. *What did God at firſt reveal to man for the rule of his Obedience?*

A. The rule which God at firſt revealed to man for his Obedience, was, the Moral Law *b*.

b Rom. 2. 14, 15 and 10. 5.

Q. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the Ten Commandments *c*.

c Deut. 10. 4.

Q. *What is the ſum of the Ten Commandments?*

A. The ſum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our minde: and our Neighbor as our ſelves *d*.

d Mat. 22. 37, 38, 39, 40.

Q. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in theſe words [I am the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage *e*.

e Exod. 20. 2.

Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the LORD, and our God, and Redeemer, therefore we are bound to keep all his Commandments *f*.

f Luk. 1. 74, 75. 1 Pet. 1. 15, 16, 17, 18, 19.

Q. *Which is the firſt Commandment?*

A. The firſt Commandment is [Thou ſhalt have no other Gods before me *g*.]

g Exod. 20. 3.

Q. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know and acknowledge God to be the onely true God, and our God *h*: and to worſhip and glorifie him accordingly *i*.

h 1 Chron. 28. 9. Deut. 26. 17. *i* Mat. 4. 10. Pſal. 29. 2.

Q. *What is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the denying *k*, or not worſhipping and glorifying the true God, as God *l*, and our God *m*: and the giving that worſhip and glory to any other, which is due to him alone *n*.

k Pſal. 14. 1. *l* Rom. 1. 21. *m* Pſ. 81. 10, 11. *n* Rom. 1. 25, 26.

Q. *What are we ſpecially taught by theſe words* [Before me] *in the firſt Commandment?*

A. Theſe words [Before me] in the firſt Commandment, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God *o*.

o Ezek. 8. 5, to the end.

Q. *Which is the ſecond Commandment?*

A. The ſecond Commandment is [Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands

ſands of them that love me and kéep my Commandments *p*.]

p Ex. 20.4,5,6.

Q. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth, the receiving, obſerving, and keeping pure and intire all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word *q*.

q Deut. 32.46. Mat. 28.20. Acts 2.42.

Q. *What is forbidden in the ſecond Commandment?*

A. The ſecond Commandment forbiddeth the worſhipping of God by Images, *r* or any other way not appointed in his word *s*.

r Deut. 4.15, 16,17,18,19. Exod. 32.5,8. *s* Deu. 12.31,32

Q. *What are the Reaſons annexed to the ſecond Commandment?*

A. The Reaſons annexed to the ſecond Commandment are, Gods Soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own Worſhip *w*.

t Pſ. 95.2,3,6. *u* Pſal. 45. 11. *w* Ex. 34.13.14

Q. *Which is the third Commandment?*

A. The third Commandment is [Thou ſhalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltleſs that taketh his name in vain *x*.]

x Exod. 20.7.

Q. *What is required in the third Commandment?*

A. The third Commandment requireth, the holy and reverent uſe of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6.9. Deut. 28.58. *z* Pſal. 68.4. *a* Rev. 15.3,4. *b* Mal. 1.11,14 *c* Pſa. 138. 1,2. *d* Iob 36. 24.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abuſing of any thing whereby God makes himſelf known *e*.

e Mal. 1.6,7, 12. & 2. 2. & 3. 14.

Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment, is, that however the breakers of this Commandment may eſcape

escape punishment from men, yet the LORD our God will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2. 12. 17, 22, 29. 1 Sam 3. 13. Deut. 28. 58, 59.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is [Remember the Sabbath day to keep it holy: Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the LORD blessed the Sabbath day, and hallowed it *g*.

g Exod. 20. 8, 9, 10, 11.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself *h*.

h Deut. 5. 12, 13, 14.

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath *i*.

i Gen. 2. 2, 3. 1 Cor. 16 1, 2. Acts 20. 7.

Q. *How is the Sabbath to be sanctified.*

A. The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldly imployments and recreations as are lawful on other days *l*, and spending the whole time in the publike and private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

k Ex. 20. 8, 10
l Exod. 16. 25, 26, 27, 28. Neh. 13. 15, 16, 17, 18, 19, 21, 22.
m Luke 4. 16. Acts 20 7. Psal 92. title. Isa. 66. 23.
n Mat. 12. 1. to 13

Q. *What*

Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careleſs performance of the duties required *o*, and the profaning the day by idleneſs *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary thoughts, words, or works about worldly imployments or recreations *r*.

o Ezek. 22.26. Amos. 8.5. Mal. 1.13.
p Acts 20.7,9
q Ezek. 23.38.
r Ier. 17.24, 25, 26. Iſa. 58.13.

Q. *What are the Reaſons annexed to the fourth Commandment?*

A. The Reaſons annexed to the fourth Commandment are, Gods allowing us ſix days of the week for our own imployments *s*, his challenging a ſpecial propriety in the ſeventh, his own example, and his bleſsing the Sabbath day *t*.

s Exod. 20.9.
t Exod. 20.11.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is [**Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee** *u*.]

u Exod. 20.12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preſerving the honor, and performing the duties, belonging to every one in their ſeveral places and relations, as Superiors *w*, Inferiors *x*, or Equals *y*.

w Eph. 5.21.
x 1 Pet. 2.17.
y Rom. 12.10.

Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing againſt the honor and duty which belongeth to every one in their ſeveral places and relations *z*.

z Mat. 15.4, 5, 6. Ezek. 34.2,3,4 Rom. 13.8.

Q. *What is the Reaſon annexed to the fifth Commandment?*

A. The Reaſon annexed to the fifth Commandment is a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandment *a*.

a Deut. 5.16. Eph. 6.2,3.

Q. *Which*

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is [Thou shalt not kill *b*.]

b Exod. 20. 13.

Q. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavors to preserve our own life *c*, and the life of others *d*.

c Eph. 5. 28, 29
d 1 King. 18. 4.

Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly: and whatsoever tendeth thereunto *e*.

e Acts 16. 28. Gen. 9. 6.

Q. *Which is the seventh Commandment?*

A. The seventh Commandment is [Thou shalt not commit adultery *f*.]

f Exo. 20. 14.

Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity, in heart, speech, and behavior *g*.

g 1 Cor. 7. 2, 3, 5, 34, 36. Col. 4. 6. 1 Pet. 3. 2.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words, and actions *h*.

h Mat. 15. 19. & 5. 28. Eph. 5. 3, 4.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is [Thou shalt not steal *i*.]

i Exo. 20. 15.

Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves, and others *k*.

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5. Exod. 23. 4, 5. Ge. 47. 14, 20.

Q. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbors wealth, or outward estate *l*.

l Prov. 21. 17. & 23. 20, 21. & 28. 19. Eph. 4. 28.

Q. *Which is the ninth Commandment?*

A. The

A. The ninth Commandment is [Thou shalt not bear false witness against thy neighbour *m*.]

m Exod. 20. 16.

Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbors good name *o*, especially in witness bearing *p*.

n Zech. 8. 16.
o 3 Joh v. 12.
p Prov 14. 5, 25

Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbors good name *q*.

q 1 Sam. 17. 28 Lev. 19. 16. Psal. 15 3.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours *r*.]

r Exod. 20. 17.

Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbor, and all that is his *t*.

s Heb. 13. 5. 1 Tim. 6. 6. *t* Iob 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13, 4, 5, 6, 7.

Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbor *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 King. 21. 4. Esther 5. 13. 1 Cor. 10. 10. *w* Gal. 5. 26. Iam. 3. 14, 16. *x* Rom. 7. 7, 8. & 13. 9. Deut. 5. 21.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man since the fall, is able in this life, perfectly to keep the Commandments of God *y*, but doth daily break them in thought, word, and deed *z*.

y Eccl. 7. 20. 1 Ioh. 1. 8, 10. Gal. 5. 17. *z* Gen 6. 5. & 8. 21. Rom. 3 9, *to* 21 Iam 3. 2, *to* 13.

Q. *Are all transgressions of the Law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God then others *a*.

a Ezek. 8.6, 13, 15. 1 Ioh. 5.16. Psal. 78.17, 32, 56.

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come *b*.

b Eph. 5.6. Gal. 3.10. Lam. 3.39. Mat. 25.41.

Q. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption *d*.

c Acts 20. 21. *d* Pro. 2. 1, to 6. & 8. 33, to the end. Isa. 55.3.

Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel *f*.

e Heb. 10.39. *f* Ioh. 1.12. Isa. 26.3, 4. Phil. 3.9. Gal. 2.16.

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth, with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavor after new obedience *l*.

g Acts 11.18. *h* Act. 2. 37, 38 *i* Ioel 2.12. Ier. 3.22. *k* Ier. 31.18, 19 Ezek. 36.31. *l* 1 Cor. 7.11. Isa. 1.16, 17.

Q. *What are the outward means, whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are, his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect, for Salvation *m*.

m Mat. 28.19, 20. Acts 2.42, 46, 47.

Q. *How is the Word made effectual to salvation?*

A. The

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness & comfort through faith unto salvation *n*.

n Neh.8.8. 1 Co.14.24,25 Acts 26.18. Psal.19.8. Acts 20.32. Rom. 15.4. 2 Tim.3.15, 16,17.

Q. *How is the Word to be read and heard, that it may become effectual to salvation?*

A. That the Word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practice it in our lives *t*.

Rom. 10.13, 14,15, 16,17. & 1.16. *o* Prov.8.34. *p* 1 Pet. 2.1,2. *q* Psal. 119.18. *r* Heb. 4.2. 2 Thess.2.10. *s* Psal. 119.11. *t* Luke 8.15. Iames 1.25.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but onely by the blessing of Christ *u*, and the working of his spirit, in them that by faith receive them *w*.

u 1 Pet.3.21. Mat.3.11. 1 Cor.3.6,7. *w* 1 Cor.12.13

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to Believers *x*.

x Gen.17.7,10 Exod.12.chap. 1 Co.11.23,26

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptism *y*, and the Lords Supper *z*.

y Mat. 28.19. *z* Mat.26.26, 27,28.

Q. *What is baptism?*

A. Baptism is a Sacrament, wherein the Washing with Water, in the name of the Father, and of the Son, and of the Holy Ghost *a*, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Mat.28.19. *b* Rom. 6.4. Gal. 3.27.

Q. *To whom is Baptism to be administred?*

c Act.8.36,37 and 2. 38.
d Acts 2.38,39 Gen.17.10. with Col.2.11, 12. 1 Cor. 7. 14.

A. Baptiſm is not to be adminiſtred to any that are out of the Viſible Church, till they profeſs their faith in Chriſt and obedience to him *c*, but the infants of ſuch as are members of the Viſible Church are to be baptized *d*.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporal and carnal maner, but by faith made partakers of his Body and Blood, with all his benefits to their ſpiritual nouriſhment, and growth in grace *e*.

e 1 Cor. 11. 23,24,25,26. and 10.16.

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their Knowledge to diſcern the Lords Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, love *i*, and new obedience *k*; leaſt, coming unworthily, they eat and drink judgement to themſelves *l*.

f 1 Cor. 11,28, 29.
g 2 Cor.13.5.
h 1 Cor.11.31
i 1 Cor. 10.16, 17.
k 1 Cor. 5.7,8.
l 1 Cor. 11. 28, 29.

Q. *What is Prayer?*

A. Prayer is an offering up of our deſires to God *m*, for things agreeable to his will *n*, in the Name of Chriſt *o*, with confeſſion of our ſins *p*, and thankful acknowledgement of his mercies *q*.

m Pſal. 62.8.
n 1 Iohn 5.14.
o Iohn 16. 23.
p Pſal. 32.5,6. Dan.9.4.
q Phil.4.6.

Q. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of uſe to direct us in Prayer *r*, but the ſpecial rule of direction, is, that form of Prayer which Chriſt taught his Diſciples, commonly called, *The Lords Prayer s.*

r 1 Ioh. 5.14.
s Mat 6.9,10, 11,12,13. with Luk.11.2,3,4.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [Our Father

Father which art in Heaven *t*,] teacheth us to draw near to God with all holy reverence, and confidence, as children to a father, able and ready to help us *u*; and that we should pray with and for others *w*.

Q. What do we pray for in the first Petition?

A. In the first Petition, which is [Hallowed be thy name *x*,] we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own glory *z*.

Q. What do we pray for in the second Petition?

A. In the second Petition, which is [Thy kingdom come *a*,] we pray that Satans Kingdom may be destroyed *b*, and that the Kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the Kingdom of Glory may be hastened *e*.

Q. What do we pray for in the third Petition?

A. In the third Petition, which is [Thy will be done on earth, as it is in heaven *f*,] we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things *g*, as the Angels do in heaven *h*.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is [Give us this day our daily bread *i*,] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is [And forgive us our debts, as we forgive our debters *l*,] we pray, that God for Christs sake would freely pardon all our sins *m*: which we are the rather incouraged to ask, because by his grace

we

t Mat. 6. 9.
u Rom. 8. 15. Luke 11. 13.
w Act. 12. 5. 1 Tim. 2. 1, 2.
x Mat. 6. 9.
y Psal. 67. 2, 3.
z Psal. 83. throughout.
a Mat. 6. 10.
b Psa. 68. 1, 18.
c Rev. 12. 10, 11.
d 2 Thess. 3. 1. Rom. 10, 1. Ioh. 17. 9, 20.
e Rev. 22. 20.
f Mat. 6. 10.
g Psal. 67, throughout. Psal. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Iob 1. 21.
h Psal. 103. 20, 21.
i Mat. 6. 11.
k Pro. 30, 8, 9. Gen. 28. 20. 1 Tim. 4. 4, 5.
l Mat 6. 12.
m Psa. 51. 1, 2, 7, 9. Dan. 9. 17, 18, 19.

n Luke 11. 4. Mat. 18.35. we are inabled from the heart to forgive others *n*.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, [And lead us not into temptation, but deliver us from evil *o*,] we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

o Mat. 6.13. p Mat. 26.41. q 2 Cor. 12.1,8

Q. *What doth the Conclusion of the Lords Prayer teach us?*

A. The Conclusion of the Lords Prayer, which is, [For thine is the Kingdom, and the power, and the glory, for ever. Amen *r*.] teacheth us to take our incouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing Kingdom, power, and glory to him *t*: and in testimony of our desire and assurance to be heard, we say, *Amen u*.

r Mat. 6.13. s Dan. 9.4,7,8, 9,16,17,18,19 t 1 Chro. 29. 10,11,12,13. u 1 Cor. 14.16 Rev. 22.20,21.

The ten COMMANDMENTS, Exod. 20.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the LORD thy God in vain. For the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six days

days ſhalt thou labor and do all thy work; but the ſeventh day is the Sabbath of the LORD thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: For in ſix days the LORD made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day; wherefore the LORD bleſſed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thée.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbor.

X. Thou ſhalt not covet thy neighbors houſe, thou ſhalt not covet thy neighbors wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbors.

The LORDS PRAYER, Matth. 6.

OUr Father which art in heaven, Hallowed be thy name, Thy Kingdom come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debters, And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The

The Creed.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholike Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.*

*i,e. continued in the state of the dead, and under the power of Death till the third day.

SO much of every question both in the larger and shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence in it self: to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandments, and the Lords Prayer (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

Cornelius Burges Prolocutor pro tempore.
Henry Roborough Scriba.
Adoniram Byfield Scriba.